

for S. W. Jugilby R. & C.

The Loyal Prophet :

SERMON

Preached in St. Peters in York, upon
Monday the 23. of July, at the
Summers Assizes, Anno 1668.

By William Bramhall Rector of Golds-
brough, and one of his Majesties
Chaplains.

*The King by Judgement establisheth the
Land, PROV. 29. 4.*

*God standeth in the congregation of the
mighty, he judgeth among the gods,
PSALM 82. 1.*

Ἐκεῖνος ἡγεμὼν ἀποτελεῖ τὸν θεόν.

Imprimatur. Ioh. Garthwait, Reverendissimo in
Christo patri, ac Dom. Dom. Richardo, Archi-
piscopo Eboracensi, à sacris Domesticis.

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To the Right Honourable
Baron *Turner* and Baron *Rainsfordes* ;
The Right Worshipful
Sir *Richard Mauleverer* Knight and
Baronet, High Sheriffe of the
County of *YORK* ;
Richard Hutton Esq ; of *Goldsbrough* ,
my honoured Patron, Safety here,
and Salvation hereafter.

Honourable and Worthy ,

THE Design of the Preacher in
committing that to the Press in
this censorious and critical age , under
your Patronage and Protection , which was
delivered before you from the Pulpit , is
not out of any crafty or undermining Po-
lity , for self ends and Interests , but meerly
upon the account of honesty and loyalty ,

A 3 for

for the common and publique good, for
the advancing the honour and glory of the
King of Kings, the promoting the safety
of our Sovereign and his Kingdomes,
the preserving of the honour and credit
of our Religion, as it is professed and
practised in this Church of England, and
the perpetuating the memory of your great
Fames and good Names to succeeding A-
ges and Generations. This, this is the
design of him, who is and shall ever
be

Yours Honours and

Worships faithful ser-

vant in all Christian
Observance

WILLIAM. BRAMHALL.

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DANIEL

O King, live for ever.

Not yet implemented in this project

Never did that Prophet sanctified
in his mothers Womb, more
plead his weakness and insufficiency,
for the Discharge of that weighty
work and imployment wherunto God
called him, as wanting both gravity &
ability, then I have done mine, for
the declining of this duty and service;
but at last their importunity prevailing,
whose Authority might have com-
manded me, it was no small trouble
to me to pitch upon a Subject every
wayes suitable and fit, for such an
Honourable, Reverend, Learned and
Religious Assembly, till at last my di-
vided & almost distracted thoughts like the

A 4

wear y

wary Dove, fell and settled upon this Ark of safety and sacred ground in this Text: For when I considered that happy Government under which we live, a Monarchy, and such a Monarchy, whose Royal Prerogative doth not enterfear with, or entrench upon the liberty and priviledge of the Subject, nor yet the liberty and priviledge of the Subject, doth in the least cloud or eclipse the Beams and lustre of the Royal Prerogative. When I considered the Kings several Counsels:

Cokes In-
stitutions
lib. 1.
pag. 110.

1. *Commune Concilium regni*, the Court of Parliament.
2. *Magnum Concilium Regis*, the Peers of the Realm, either in or out of Parliament.
3. *Privatum Concilium Regis*, the Kings Privy Counsel.

And if I may give a name to the fourth, *Regium Concilium Legis*, the Kings learned Counsel of the Law, the Judges, *Surely in the multitude of these Counsels and Counsellers, the kingdome is established.*

Prov. 15.

22

Again,

Again, When I considered our Courts of Judicature, supreme and subordinate, superior and inferior, of Equity and of Law, and all our wholesome Laws and Statutes; which indeed in comparison of the Laws of other Nations, deserves that Character (which a learned and honest Judge of this Countrey, Sir Richard Hutton of precious Memory) hath observed out of a Dialogue and Discourse that passed betwixt that famous Sir John Fortescue Serjeant at the Law, and Lord Chancellour of England, and that unfortunate Prince Edward, the only Son and Heir of good Henry the sixth, in the time of their exile in France: The Prince being too much addicted to Martial Affairs, was by the Chancellour perswaded to the study of these excellent Laws, and was brought to this Resolution and commendation of them, *Lex ista mihi semper peculiaris erit inter ceteras leges orbis, inter quas ipsam lucere conspicio, ut Lucifer inter minores stellas*, This Law shall be ever peculiar unto me, above all

Fortes.
Dial
pag. 135

all the Laws of the World, amongst
 the which, I see it shine, as Lucifer
 the bright morning Star, amongst the
 stars of a lesser Magnitude, of which
 Laws, if I now should presume to
 shew the Antiquity and Excellency
 of them before these learned Sages
 and Students of the same, I might
 justly be taxed of the like indiscretion
 and folly, which sometimes we read
 the Philosopher *Phormio* at *Ephesus*
 was, when the great famous Cap-
 tain and *Carthaginian* General came in-
 to his School with King *Antiochus* of
Asia, who leaving off his Lecture of
 Philosophy, began a Discourse *De
 Arte militari*, whose presumption re-
 ceived no small check from that expe-
 rienced Commander *Hannibal*, in an
 elegant Oration concerning the same,
 wherein he made it appear, that the
 Discourse had better beseem'd him
 who had brandished his bloody sword
 in the high places of the field, than
 an obscure Philosopher, that only
 flourished with his pen in the Schools:
 Yet give me leave, to remember you
 of

of a double benefit, that this daye
Prospect presents before you.

1. When you view these honourable Brethren and noble Barons, you may conceit you see so many Daniels prefer'd to the places and seats of Judicature, because an excellent spirit was found in them; against whom their Dan. 6. 3; Enemies could never yee find any occasion, as matter of accusation, they being famous for their observation of Verse 4; the Law of their God, as for their Administration of Justice, according to the Laws of their King: nay more you may conceit, you see Samuel *reditivum*, not one but two aged Samuel *1 Sam. 7.* 16. *Samuels* going their Circuit, to *Bethel*, and *Gilgal*, and *Mizpeh*, to judge this 16. Northern part of our Israel.

2. When you view the several Tribes here assembled, the Nobility and Gentry, the Clergy and Commonalty of these parts; you may conceit you see them enjoying those benefits and priviledges which sometimes Gods antient people the Jews enjoyed, who were the first people of the

the world, to whom any written *Law* was given, whose Judges sat in the gates of their Cities, where they did pronounce their Judgements, equally and impartially administering Justice unto all, to the end that both all men might see the indifferency of their Proceedings, and that no man should need to go out of his way to seek justice: This is the happiness of our condition at this time, *Fœlices nimium bona si sua, &c.* O happy England, if thou knew'st thine own happiness? we cannot but proclaim it, and in way of gratitude ingenuously confess, That we have greater cause to pray for our British, then ever Daniel had for the Median and Persian Monarch,

O King, live for ever.

But because it is not only the custome, but also absolutely necessary for the Preacher to implore the divine Assistance, and long Prayers being displeasing to some, and short Prayers offensive to others: That I may

may not offend either, O Lord open
thou my lips, and my mouth shall shew
forth thy praise: Lord hear our Prayers,
and let our cry come unto thee, &c.

- Dan. 6:21. O King, live for ever!

Darius was king of the Medes and Persians upon that sacrilegious Princes Fall, (who caroused his drunken healths in the sacred Plate of the Sanctuary) he is advanced to the kingdom of the Caldeans too: Upon his advancement he prefers Daniel, above all his Presidents and Princes, because an excellent spirit was found in him. And happy is that Kingdom, blessed is that Church, where pres-
-ferments are confer'd, according to mens Worth, Parts and Deserts. The Princes and Nobles of Babylon en-
-vyng Daniels honour, maliciously confederate and conspire to work his Ruine, in his Trust and Charge, in his Life and Manners, they could fasten nothing upon him, or object any thing against him: In his Religion
(and

(& especially that part thereof his detrac-
 tion) they thought they should know-
 ing that Daniel would lose Honours,
 Offices, and Life also, rather than
 transgress the Law of his God: Now
 by their fraudulent and crafty under-
 mining policy, they procure from the
 King an unjust Decree, injurious both
 to the King of Kings, and King Da-
 niel himself: Hereby Gods holy Pro-
 phet is ensnared, and his life exposed
 as a prey to the cruel paws, and hun-
 gry, and devouring Jaws of the Lyons:
 Here was a malicious and mischievous
 combination, but see the issue and
 event of it, in a miraculous preser-
 vation: God was with his Prophet in
 the Den, restrained the fierceness and
 fury of those Creatures, shut the Lyons
 mouths, that so they could not
 fasten upon his Anointed, upon his
 holy Prophet; And here you have the
 thankful acknowledgement of Gods
 preservation of him, and it is to the
 King, who had too rashly condescend-
 ed (being circumvented by his Court-
 Parasites) to that wicked Decree, and
 by

by whose sentence he was unjustly condemned, Then said Daniel unto the King, O King, live for ever; which is a religious and loyal salutation and supplication for the Kings safety, Live for his salvation hereafter, Live for ever: In which, (as in all salutations) we may observe, 1. The person saluted. 2. Saluting. 3. The salutation it self.

1. The Person saluted; Daniel, a great King of three Kingdoms Media, Persia and Chaldea, & also the two Iudeas. 2. The Person saluting; Daniel, a great Prophet, famous for his wisdom, piety and devotion. 3. The salutation, a loyal prayer for his Sovereigns safety and prosperity here; a religious etc, for his salvation, consisting in the enjoyment of an happy Eternity hereafter. 4. The points: From these three parts are three points:

1. All Kings must be honoured by all their Subjects, by the best and holliest, as well as the greatest & meanest.

2. Gods

2. Gods best Saints, should be the Kings most faithful Subjects.

3. He is a faithful Subject, whom in his prayers desires, and in his actions endeavours, the safety of his Sovereign here, and his salvation hereafter.

For these three points, there are these three Reasons.

1. *Institutio divina.* 2. *Religio christiana.* And, 3. *Gratitudo humana.* The Ordinance of God, the honour of our Religion, and the duty of Gratitude, under the Kings government we enjoy safely, and the means of Salvation; so that we receiving by him what we desire, should return unto him what we owe, our prayers and endeavours for his safety here, and salvation hereafter, giving all his kingdoms cause unanimously to joyn with us, in this loyal and religious Supplication, O King, live for ever.

O B S E R V A T I O N I.
All Kings must be honoured by all their

their Subjects, by the best and holiest, as well as the greatest and meanest ; by Gods choice Saints and holy Prophets, as well as by their Nobles and Princes, and common Subjects: so did good *Daniel* here great *Darius* ; O King ! a speech of affection , of honour natural and civil, not only used by heathens, but also by the people of God. Thus the greatest, the Queen her self honoured King *David*, bowed with her face to the earth, and did reverence to him and said, *Let my Lord king David live for ever*: She addressed herself to him as a loving wife , and as an obedient subject ; and no less respect shew'd she (when Queen-mother) to her son *Solomon*, when advanc'd to the Throne of his father.

Dan. 2. 4.

Kings 1.
31.

Thus did *Nathan* the Prophet, *bowing* ^{1 Kings 1.} before the King with his face to the ground: Not the nearest Conjugal, or maternal Relation, nor the Prophetic function , exempts any from civil subjection,

23.
Neh. 2. 3.

Thus did good *Nehemiah*, when he desired only to promote the good of

Gods people ; he gave evidence of that great respect and honour he had for King Artaxerxes his Master. And I said unto the King, *Let the King live for ever.*

Thus doth the greatest Commander, as well as the meanest Souldier : All
^{1 Cron. 29} the Congregation bowed down their heads,
²⁰ and worshipped the Lord and the King : The same word is attributed to God and the King, yet in a different respect, God with a religious and divine honour, the King with a civil reverence and worship : So when Solomen sat on his royal Throne, called *The Throne of the Lord*, because all Kings bear the Image of the Lord, by whom they rule. It is said, *That all Israel*
^{3 Cron. 29}
^{24.} obeyed him, even all the Princes and and mighty men, (that is, all that had Command of Souldiers, all that were eminent for Honour and Wealth) and all the sons likewise of King David submitted themselves unto him, though born of royal mothers, yielded to the Will of God therein by some external rite, as *bowing the head, or kissing*

kissing the hand, gave signal testimonies of their Fealty and Subjection to him.

And thus did good *Jeboiada*: The Levites and all Judah, the Captains of Hundreds; and all the people pray at the Coronation of King *Joash*, who had been detained from his Right by the usurpation of *Athaliah*, and who only of the seed Royal had been miraculously saved from her rage and cruelty: *They clap'd their hands*; A visible expression of their great joy, and said, *God save the King*. *Heb.* *Let the King live*, an usual acclamation at the Coronation of Kings.

But what honour is due to them by the new Testament? The Apostle in one place prophesies of *Perillous times*, *2. Tim. 3. 4* and that which made them so, was, *That amongst other sins, there should be sinners of the greatest magnitude, ἀριστοί, προτελεῖς, that is, Traytor's, Heady: And speaking of those in another place, καριότητα ἢ αὐτὸν δοξας, ἢ βλασφημούσι.* *They do dispise dominions, speak evil of Dignities, reject not only the Governours, but the go-*

^{3 Pet. 2. 10} vovernment, revile and reproach Magistrates, even subordinate and supreme too, who are dignities, Persons of Honour, and so ought to be esteemed: Therefore in their Epistles, they do put them in mind of that, which they are too apt to forget: *Put them in mind*

^{Titus 3. 1.} to be subject to Principalities and Powers: under which words are comprehended all civil Powers. And who must be remembred of their Duty? the same

^{Rom. 13. 1.} Apostle tells you, *Every soul: Let every soul be subject*, the holiest, the greatest; as Chrysostome descants, though an Apostle, though an Evangelist, though a Prophet: The Pope too, (as one said well) except he will be excluded out of the number of all souls.

But who are these higher Powers to whom they must be subject? *Kings, and all that are in Authority*: says St. Paul, that is, *The supreme and subordinate Magistrate*. says St. Peter, *βασιλεὺς ἡγεμόνες*, **To the King, who is the high, the excellent Authority, and to Governoours that are sent by him.**

As

As in nature the Sun is Commander in chief among the Planets, whose light is communicated to them from that body: Thus in body Politick, God hath set Kings, Nobles, Judges, still in a descent, and those powers are of God; so that if there be any fear of God, there will be an honouring of the King, and of those that are sent by him.

21. loc. 3

1. Pct. 2. 19

REASON I.

Institutio divina; It is Gods Institution, he requires it; Monarchy is the vent to Theocracy, and God himself never instituted any other form then Monarchical. He himself vouchsafed to be King of his people, and gave them first Moses as his Deut. 33. 5. Viceroy, for he was King in *Jeſurun*; and when the people multiplied, and the burden of Government was too heavy for his Shoulders, according to his Father-in-law (*Jethro's* advice) he provided able men, such as feared God, men of truth, hating covetous-

Exod. 18. ness, to be his Assistants, (as our Judges
 22. are the Kings learned Council) to
 judge the people at all seasons, and
 God himself avowed his authority, in
 the just and miraculous punishment of
 those presumptuous Rebels; so that

Num. 16. 31. when the Government was **Paternal**,
 Patriarchal under a General, their
 valiant and victorious *Joshua*, yea Judi-
 cial under those famous Judges, it
 was still **Monarchical**; and therefore
 in that *adeterregnum* you have declar-
 ed the miserable condition of a State,
 and People, who live in an **Anarchy**,
 every one doing that which was good
 in their own eyes, because there was no

Iud. 17. 6. King in Israel; then must every Mi-
 cah have his Idol, and his Priest too:
 then shall the most notorious unclea-
 niness and Sodomitical filthiness, be not
 only committed, but countenanced by
 a whole Tribe, But afterwards God
 gave them a radicated succession of
 Kings, according to his promise; so that
 the Scepter departed not from *Judah* until
Shiloh came, according to that ancient
 Prophecy; and when he did come,

Deut. 17. 14, 15. he

he himself was the King of the Jewes, Gen. 49.26
 (thongh his kingdom was not of this world)
 for he owned Caesar, in working a mi-
 racle to pay him tribute, and his An-
 swer to the captious Question was, To
 maintain the civil power, as well as Re- Mat. 22. 21
 ligion, to render unto Caesar the things
 that are Caesars, as unto God the things
 that are Gods; And his Apostle ad-
 vices all believing Christians, to be
 subject for conscience sake, and for the
 Lords sake; so that it must needs be Rom. 13.5
τάξις θεοῦ, a divine Order or institution. 1 Pet. 2. 13
 Though some object, that St. Peter
 calls it, *ανθρώπινη κληρονομία*, an Ordinance
 of man; as if the Magistrate was an
 humane Creature, and as a King cre-
 ated by man; yet the ready Answer
 is, Monarchy is *τάξις θεοῦ*, secundum sub-
 stantiam: *ανθρώπινη secundum modum &*
finem; call'd there an humane Ordi-
 nance, not because it was invented by,
 or hath its Original from men, but be-
 cause man was the subject of it, hu-
 mane Affairs the Object, and God as
 the Author and Efficient, instituted it
 for the good of mankind; For as our

natural Parents bear the image of Gods power, who are the instruments of our being, & beget us ; and our spiritual and ecclesiastical Parents, bear the image of Gods wisdom and knowledge, who are the instruments of our spiritual and wel-being, to teach and instruct us : So our civil Parents, who bear the image of Gods power and authority, are Gods instruments for our civil being, to govern and protect us. In them Gods Sovereign Majesty shineth brightly, in their Crowns and Scepters, the beams of his favour are most apparent ; for he investeth them with his robes of Majesty, armeth them with his own sword of Justice, adorneth them with his own Diadem of royal dignity, & graceth them with his own style of Deity : *I have said, ye are gods, and all of you children of the most high ; above all others therefore, we owe duty and respect unto Kings ; as here Daniel did to Darius.*

Nay we have more cause to do it, if we consider what *Darius* was, *Ecclesia inimicus, Author perditionis*: He was an heathen Prince, an enemy to Gods Israel, Church and people, he kept the servants of God in captivity; he assum'd unto himself religious Worship, he was the Author (in humane probability) of *Daniels* Destruction, though his Lord advised him to it, yet it was his Law ensnared him, his power condem'd him, his command cast him into the Den, his signet sealed the stone, and yet *Daniel* honours him, prayes for his prosperity here, and eternity of life hereafter.

Religion doth not exempt us from honouring our Superiours, though they be enemies to the Church. Dominion and Sovereignty are the ordinances of God, instituted upon earth by him, as he is the Author of mankind, not as the God and Author of Grace; for

Cyrus

Mat. 22. 21

Cyrus is Gods anointed ; even Pilate himself hath his power from above : no wrong, no injury can exempt or excuse us from honouring them.

Daniel was injured, was wronged sufficiently, and yet how respective ? Infer we then, and conclude hence our Duty, What honour is due to good Kings ? If to a heathen, what is due to a Christian King ? If to an Enemy of the Church, what to a nursing fatherr of the Church ? If to one who assumes religious worship to himself, What to him who is a true Worshipper of God himself ? and enjoynes us to worship the God of our Fathers. If to him who is an instrument of our death, what to him who is under God, the greatest Protector of our lives and liberties ? under whose government we duly frequent Gods house, and quietly enjoy our own : so that this Scripture is an Argument of no small force, to resolve the consciences of those, that doubt in these dayes, Wether a lawfull Sovereign may be honoured and obeyed

obeyed, if he be an Heretick, (as they call those that are of another opinion) He may, he must, though he be of a false Religion ; How much more, when he is of the true , and the King ; Our King commands no false Worship , as *Darius* did , but the ^{Dan.6.26.} Worship of the God of Daniel, and enjoynes no other worship, then according to his own Laws, the undoubted Register whereof is the sacred word : This honour God himself requires in his Law, Christ in his, the Law of Grace.

Let us see what the Laws of the Land says to it ? Mr. Henry Braston, who lived in the time of King Henry the third, saith, *Rex sicut Dei Vicarius & Minister in terra potestatem juris habens*, The King is Gods Vice-gerent , ^{9. & 10} and Minister upon earth, having power of the Laws. Henry the Lord Beaumont was for his unreverent speeches to King Edward the second, commanded out of the Councel house, though it be said therewithal, that he was *juratus de magna & secreto Consilio Regis*.

Regis, sworn of the great and privy
 Council of the King ; and our fa-
 mous Sir Edward Coke saith, our Kings
 were honoured with the titles, Of So-
 veraign Lord, Leige Lord, Highness,
 and Kingly Highness, that Grace was
 attributed to King Henry the fourth ;
 Excellent Grace, to King Henry the
 sixth : Majesty to King Henry the 8th.
 and since that, the King and Queens
 Most Excellent Majesty ; so that now for
 those that canonize themselves for
 Saints, and pretend to have a more
 excellent spirit then Daniel, as attain-
 ed already to a higher degree and
 pitch of sanctity and Piety , and yet
 do speak evil of dignities, revile the
 Rulers of the people, do prove them-
 selves to be the spawn of those filthy
 Dreamers and Blasphemers, having
 Jude 8
 2 Tim. 3.2 only ~~mask and visor~~, a mask and vi-
 sor of godliness for their true piety
 and fidelity to God, ought to be evi-
 denced by their loyalty and honour of
 their Sovereign, as holy Daniel was
 here, which brings me from the per-
 son saluted, to the second part.

OBSERVATION II.

2. The Person saluting, Daniel; and then, Gods bests Saints should be the Kings most faithful Subjects. Daniel was a person of no ordinary rank and quality, of no ordinary size or pitch of Piety; he was prefer'd by three great Monarchs, by Nebuchadnezzar, Belshazzar, and lastly by Darius. He was chief of the *Trium viri* or Presidents; Thus still is unity sought after, as best for Peace in State and Church; and Parity avoided, as tending to Disorder and Confusion in the one, and Schism and Division in the other. Daniel was a rare person, famous, 1. For his Wisdom by a common proverb, *He was set as a pattern thererof in Babylon*: The King of Tyre Ezek 28.3 who thought himself so wise above others, is taunted, *Behold thou art wiser then Daniel.* 2. He was famous for Prayer and Sanctity, and joyned therefore as a fit intercessour with two Worthyes, to divert Gods wrath,

Ezek. 14. *wrath ; Noah a just man and perfect ;*
 24. 20 *Job a man perfect and upright, that feared God and eschewed evil : He was greatly beloved of the Lord , as the Angel Gabriel told him ; and unto him did God make known his will.* 3. *He was famous too for his Fidelity and Loyalty ; even his enemies gave this testimony of him , That though they sought to find occasion against him , yet they could find none , no subject matter of accusation , no colour or suspicion of negligence or unfaithfulness in him , or his doings. He was faithful to the King in the Affairs of the Kingdom , as he was also to his God : So that persons eminent for their Piety and Holiness , ought to be eminent also for their Loyalty and Faithfulness : Cesar had Saints in his household , who was obedient to him , & to God too , otherwise the great Apostle would not have so lovingly saluted them. Obadiah was a faithful Courtier to wicked King Abab , and yet true to his God , as appears by his affection to the Lords Prophets : y f*

Cor. 1.
 26

No

Nehemiah was faithful to his God, and yet an obedient servant to his master, when Cup-bearer to the great King Artaxerxes : So was Daniel here in the acknowledgement of Gods miraculous delivery of him, he pleads his own innocence, *Before thee, O King, I have done no hurt.* Gods dearest Saint and servant proves here the best and most faithful Subject. Nehem. 1. 22. 14. Dan. 6. 22.

REASON II.

Christiana Religio ; the Honour ; the Credit of our Religion enjoynes it ; for our honouring of Magistrates, and obedience to them, must be out of obedience to God, and Conscience of Duty, who hath ordained civil Magistracy, and enjoyed subjection unto it ; for so is the Will of God, that Christians should stop the mouths of Unbelievers, which are opened against our Religion, because of the Professors disobedience to their Rulers. He that truly fears God, the great King of heaven, Titus 3. 1.

ven, will cordially and conscientiously serve these earthly gods, Kings of the earth ; for Conscience (that poor neglected thing) is the strongest tye of Subjects hearts unto their sovereign , which neither man nor devil is able to dissolve , and will support all loyal hearts erect and unshaken in the greatest storms and confusions : Now the honour of Religion should be very dear to one that feareth God. Let the world say what it will, Religion is a friend to Magistracy, commanding civil Duty by a sacred bond

Eccles.8.2. and obligation. *I counsel thee to keep the Kings Commandment , and that in regard of the oath of God ; not only out of fear to them, because of their sword , but because of Conscience towards God , and of those vows that are upon us , which obliges to faithfulness. Those that are faithful to God , I shall expect them to be faithful to me ,* said the father of Constantine the great:

Euseb. lib. 2. de vita Constant. *Certainly none ought to live so sweetly under the same government , as those that are united in the same faith ,* and

and cemented together with the same blood of Christ. The Protestant Doctrine alwayes taught, That Religion was an enemy to Rebellion; always cry'd down, (saith Hugo Grotius) *Adversum Evangelium*; alwayes cry'd up, Obedience, Honour and Reverence due to them; teaching good Magistrates must be obey'd as God chose that are bad for God.

U. S. E.

AND if at this Touch-stone we try those that would have been accounted our modern Saints, by their Loyalty and fidelity, we shall not find this virtue in them: They could not be religious unless they were rebellious; They could not fear God, unless they dishonoured their King; nor obey their heavenly Father, unless they disobey'd their earthly: That such counterfeit Saints there was and is: *Thus such a generation, pure in their own eyes, &c.* Such spirits that will be under no other Law or Rule, but their

prov. 30. 12

own lusts and interests : That it hath been and is still on working, none can be such a stranger in out Israel as not to know. That roaring and thundering (not only crying) sin, the murder of our late dear and dread Sovereign, had been the greatest Scandal and dishonour to our Religion, had not that glorious Martyr by his royal pen dash'd it out ; when he writ , That scarce any one who had been a Beginner, or an active Prosecutor of the late Warre against the Church, the Laws and his royal person, either was or is a true Lover, and Embracer, or Framer of the Protestant Religion, as it is established in England ; which neither gives such Rules, or even before set such Examples. Had not our gracious Sovereign, who now is, in his royal Proclamation declar'd , That he that had a hand in that unparallel'd sin of the greatest magnitude, That they were as far from being good Protestants, as they were from being good Subjects : Thanks to the royal Pen ! True it is, our Adversaries

in both extremes do clip the wings of Monarchy : The one denying the Kings Supremacy in Causes Ecclesiastical : The other (if their power were equal to their Wills) compelling the royal golden Scepter to bow down to the Scepter of Christ; and good reason if it were so) as they are pleas'd to call their classical Consistorian, Power and Authority : Of which discipline one prophesied not amiss, when it was newly broach'd in the Church, and was commended to the liking of another Nation, *Timetur altera Tyrannus. Novus Pontificatus, &* new Popedom was the judgement of another ; but whosoever peruseth the Doctrine of the Church of England, as it is expressed in the 39, Articles, and her Discipline as contained in the Canons and Constitutions, may without partiality, conclude, The Professors thereof are the truest, fastest friends to Monarchy ; amongst whom God hath his faithful servants, and the King his most loyal Subjects ; They keeping the good old way ; the golden

Act. 37.

Can. 1. 2.

Ier. 6. 14.

mean betwixt Tyranny on the one hand, and Popularity and Purity on the other. True it is, sometimes conscientiable Christians have been falsely accused, as Daniel here, for not keeping the Kings Laws, Christ was accounted an enemy to Cæsar, and so his servant *Jeremy* a seeds-man of sedition: *Luther* a Trumpet of rebellion: So *Francis King of France* desiring to excuse to the Protestant Princes of *Germany*, his cruel persecution of the *Lutherans* in his Kingdom, wrote to them, That he looked upon them all, as *Anabaptists and Enemies to civil government*, and therefore used such severity against them. This caused *Calvin* to write his *Institutions*, and elegantly in his *Preface* to it, repeats the objections, *Sceptra Regum & manus extorquent, tribunalia judiciorum omnia precipitant, fulcra tunc ordines omnes & politias, pacem & quietem populi perturbant, leges omnes arrogant, They wrest the Scepter out of the Kings hand, they overturn all Tribunals and Courts of Judicature, confound all humane orders*

and

and Societies, disturb the Peace and Quiet of the People, and abolish and abrogate all Laws. By the spirit of Prophecy calculated for our British Sectaries, but no wayes true of the Gallicane Hugenots. And ture I am, they cannot be accounted of esteem'd true Christians, who are for such a liberty, as owes no subjection to Magistrates. We may say to such as Dr. Barnard hath done before us, *ubi timor mentis, rulor frontis?* Where is either Conscience towards God, or reverence to his Anointed? Tertullian's Apology for the Christians in the time of the heathenish persecuting Emperors, was, *Nos non sumus Nigrani, nec Cassiani*, We are no Traitors, no Rebels, we fill all your Cities, Islands, Towns, yes your Palace and Senate: What were we not able to do? If it were not more agreeable to our Religion to be killed, then upon any pretence to kill? And if these Sainrs were good Subjects to bad Princes, surely it concerns us Christians, to shew our Religion to

God, by our Loyalty to our Sovereign, who is *Nutritius Ecclesiae*, Defender of the Faith, the Preserver of our Peace, who delights in our prosperity, and therefore we should pray for his Safety, as *Daniel* doth for *Darius*, O King live for ever: which brings me to the third Salutation it self:

O B S E R V A T I O N III.

IT is the duty of a good Subject in his Prayers to desire, and in his actions to endeavour the safety of the King here, and his Salvation hereafter; his temporal prosperity here, and a happy Eternity hereafter: Thus did *Daniel*, here was the tryal of his Worship; he was thought to be a factious man, seditious, but here he shew'd himself a faithful Subject in his Prayers to God for him. The Israelites expressed their affection to *David* their King, in that unnatural rebellion of *Absolons*, they prefer'd his safety before their own, *Thou shalt not go forth*, and gives the reason, *Thou art*

worth ten thousand of us, better it were
 that many of us should miscarry, then
 that the light of Israel should be extin-
 guished, than that the least hurt
 should befall him, who was the stay
 of them all, in whose safety consisted
 their safety. For as Kings are called
The Strength of the Land so the bread
 of our nostrils : Bread is necessary to
 our being and life, so is a King to our
 well-being and preservation of that
 life. It must be acknowledged, that
 the Original of all our happiness is
 from heaven, yet it must be confess
 withal, that the golden pipes through
 which blessings are convey'd to a Na-
 tion or a people, is the supreme Ma-
 gistrates Government, our peace is
 from his Wisdom, our Plenty from
 our Peace, our Prosperity from our
 Plenty. Our Safety, (as they cry) lies
 are by Gods providence whatev'r hap-
 piness in his welfare ; whose precious gifts
 (as the Orator speaks) his lyres
 quendam publica : Why should there
 be any murmuring or complain-
 ing in our streets for those necessary

Lam. 4.20.

Taxes, to support his Government, which supports us all, therefore are
 Kings called *the foundation of the earth*,
 Mal. 82. 5 *as in the quæstus sicut aere tu æst*, a phrase
 borrowed from a building, whereunto the Kingdom is compared; for the
 body Politick is like the body natural, the foundation of it stands upermost.
 The Prince seems to rest upon the people as the head on the body; but
 indeed the people do rest upon him, and if it were not for the influence of
 the Sovereign heads Government, the members of the body politick could
 not sustain themselves; To conclude this point, The benefit and use of Mo-
 narchy and Magistracy, is hyerogliphically and excellently set forth by the
 Tree that Nebuchadnezzar saw in his
 Dan. 4. 10, Vision, Under which the beasts of the
 12. field had shadow, and the fowls of the
 heaven dwelt in the boughs thereof, and
 all flesh was fed of it; signifying unto
 us, the dignity of a King, whom God
 ordains to be a defence to all kind of
 men, and whose state is profitable to
 mankind. A wise King is the upbold-
 388
 ROMEY

ing of the people, and therefore a wise people will uphold the King. It is recorded in Apocryphal, but the sense thereof often taught in canonical Scripture: The Reason, *Gratitudo humana*, the Duty of Gratitude persuades unto it; For what is Loyalty; but gratitude to Princes, as Religion is gratitude to God: it concerns us to defend them, who are the Defenders of the Faith; to save them, who are the breath of so many thousand nostrils: This is but gratitude; we rest secure from birds of prey, under the Eagles wings, we are kept from bears and storms under the shadow of these trees; defended from oppressions at home, from invasions abroad; *The King by judgement establisheth the Land*: Why should not the Land establish his Throne? O let us not be like the ungrateful, the murmuring Israelites, *Quid nobis cum David?* What have we to do with this son of Jesse? That even when God, himself was pleas'd to order their civil affairs, repined and were not contented even when

Prov. 29.4.

DAVID

Taxes, to support his Government, which supports us all, therefore are Kings called *the foundation of the earth*, Mal. 82. 5 *as the pillars of the earth*, a phrase borrowed from a building, whereunto the Kingdom is compared; for the body Politick is like the body natural, the foundation of it stands upermost. The Prince seems to rest upon the people as the head on the body; but indeed the people do rest upon him, and if it were not for the influence of the Sovereign heads Government, the members of the body politick could not sustain themselves: To conclude this point, The benefit and use of Monarchy and Magistracy, is hyeroglyphically and excellently set forth by the Tree that Nebuchadnezzar saw in his Dan. 4. 10 Vision, under which the beasts of the field had shadow, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it; signifying unto us, the dignity of a King, whom God ordains to be a defence to all kind of men, and whose state is profitable to mankind. J. C. 24. A wise King is the upholding

ing of the people, and therefore a wise people will uphold the King. It is recorded in Apocryphal, but the sense thereof often taught in canonical Scripture: The Reason, *Gratitudo humana*, the Duty of Gratitude persuades unto it; For what is Loyalty? but gratitude to Princes, as Religion is gratitude to God: it concerns us to defend them, who are the Defenders of the Faith; to save them, who are the breath of so many thousand nostrils: This is but gratitude; we rest secure from birds of prey, under the Eagles wings, we are kept from heats and storms under the shadow of these trees; defended from oppressions at home, from invasions abroad; *The King by judgement establisheth the Land*: Why should not the Land establish his Throne? & O let us not be like the ungrateful, the murmuring Israelites, *Quid nobis cum Deo*? What have we to do with this son of Jesse? That even when God himself was pleas'd to order their civil affairs, sceptred and wcre bot contented even when

PROV. 29. 4.

when they had Manna as when they wanted it; But I hope we are Christians of a better alloy: It beseems not us of all others to be so injurious to God, who hath selected us out to be a happy people: It beseems us not to be unthankful to our Sovereign, under whom we enjoy those blessings: There is a civil ambition and covetousness in the members of every Kingdom, and each man would devour his brother; *Ephraim against Manasseh and Manasseh against Ephraim*,

and both against Judah, until the kingdom of Israel be laid waste: for so every state there are powerful and poor, the wolf and the sheep, the Lyon and the Lamb, cunning and simple, strong and weak: That the powerful do not oppress the poor, that the crafty do not circumvent the simple, that the strong doth not offer violence to the weak: The reason is, *There is a King, otherwise every man would be his own judge, and do that which was right in his own eyes.* What then remains, but that our gratitude should

should result from all to make our happiness compleat: his safety shall be dear to us, under whom we enjoy Safety: nay more his salvation too, under whom we enjoy the means of salvation: let us pray then, that he may live for ever, have a long and prosperous Reign upon earth, a blessed end and life everlasting: It was the Motto of the Emperour, when he had one Crown on the sword, and another Crown upon his head: *Tertium in celo*: the third he had in heaven; and the famous Dr. *Bodley* the great Benefactor to the University of Oxford, gave for his Armes three Crownes with this motto, *Quarta perennis erit*: the fourth shall be Eternal. God hath honoured our Gracious Sovereign with three Crownes here, when God is pleased to take off these from his Royal head, let us pray that God would set on a fourth: (a Crown is the Emblem of eternity) a Crown of life, an immarcessible, an immortal Crown, that he may goe from one kingdome to another, from a kingdome

dome on earth, that hath been often shaken, to a kingdome in Heaven, that cannot be shaken, that he may be a crown of glory in the hand of the Lord, and a royal Diadem in the hand of our God, and soe live for ever.

In a word, to conclude this poynt
 I hope we need not much perwassions
 to the performance of our duty, if
 we either respect Gods institution or
 ordinance, the houour and credit of
 our Religion, or the duty of grati-
 tude for our own safety and preserva-
 tion: It was Gods promise. Kings
55.45.22. should be nursing Fathers to the Church,
 and the Poets calls them, ~~queires~~
~~now~~ the Shepherds of the people.
 How should the impotent Child live
 without a Nurse? The sheep would
 be a prey to Wolves and Foxes, to
 Heretickes and Schismatiques, were
 it not for the Shepherd. That we
 may sit under the shadow of peace and
 teach our Children to know the Lord,
 that the lamps of our lives be not snuf-
 fled out with violence, that our devoti-
 ons be not molested with schismes and
 factions,

factions, that our temporal estate be kept in liberty, and our spiritual estate improved with piety; let us bless the Kings of Kings for such a King of men, and let us once more pray as *Daniel* did here. *O King Live for ever.*

And now I have done, with this *Loyal Salutation and Religious Supplication*, yet something by way of application must be added, that so this Text may be fitted to the business in hand. *Daniel's* course in the first place is commended to you (right honourable) or rather you are to be commended for walking in *Daniel's* steps and following his Course: He was a Deputy under King *Darius* to the Jewes, so are you under *Carolanus* ~~successor~~ our Gracious Sovereign in these parts. He in his deputation was faithful to God and his Prince too: and let me speak it before all (and without flattery) I never heard you taxed by any (Nobles or Commons) for unfaithfulness, either to your God or to your Sovereign. I shall first therefore drop down the eyle of my Exhortation,

hortation upon your Reverent and
 ancient heads, and then upon the
 skirt of your cloathing, all that have
 anything to doe in the weighty affairs
 of this grand Assize, for though all
 be not *Danials*, prefer'd to the seats
 of Judicature, to sit upon the Bench
 to judge, yet ought they all unani-
 mously to concurre, for the produc-
 tion and bringing forth of the sacred
 act and child of justice, that judgement
 may run down as a stream, and righ-
 teousnes as a mighty water. I shall give
 therefore a word of Exhortation,
 and a word of Caution.

1. A word of Exhortation, to you
 (right Honourable) I need not set
 Daniel the Prefedent as a pattern be-
 fore you, but youe selues to your
 selves: so do you at this Assizes, as you
 have done formerly, to doe worthily
 still in this our *Ephrath*. And to that
 end give me leave to use to you those
 lofty and subline expressions, which
 concern indeed Christ-mistically and
 principally (as all Interpreters agree)
 but King *Solomon* and his Judges, and
 inferior

inferior Magistrates literally being composed as an *Epithalamium*, at the celebration of the Nuptials, betwixt him and Pharaohs daughter, Gird your sword upon your thigh ; ride prosperously psal. 45. 35 because of truth, meeknes and righteousness and your right hand shall reach you terrible things ; for the Scepter of this kingdom is a right Scepter. The quiet state of a kingdome standeth not in worldly pomp and vanity, but in truth, meeknes and justice ; but oftentimes truth & meeknes would be oppressed, if the sword of justice, was not sometimes drawn out for their releif, as the King therefore hath girded it upon your thighs, yet let me tell (yours honours) the iniquity of the times, calls for the unsheathing of it ; when Gods lawes writ at the first upon Tables of stone, are quite saf'd out of the fleshly tables of Mens hearts, and the lives and conversations of men are nothing, but one continued act of rebellion against God, and our duty to him, contained in the first Table, against man, and our duty to him, express

express in the second Table, it is high time for you that are keepers of both, to bestirre your selves: Up and be doing as God rould *Joshua*, when *Israel* had sinned. The more sinners, the more speed maſt the Magistrate make, with his ſword of justice, to cut off *immedicabilis vulnera*, thofe gangred members of the ſtate, that could not or would not be cured without it; upon which ſword methinkes I read the Motto, which was engraven upon the ſword of *Charles the great* *ur inſque tabula raffos Carolus*. *Charles* is Lord Keeper of both Tables: and it is my duty at this time to fet an edge on it, that it may be like that, *Romphias bis acuta, non folam illa sed* *taſta penetrans*, like that two-edged ſword of the ſpirit which will pierce, not only with a ſtroke, but a touch, and how can I better doe it, then by ſhewing how both tables are broken: The first Table by damned Atheisme, desperate unbelief, by the despisers of God and his word, refiſting his ſpirit, negigiting his worship and ſervice

by

by vain imagination, and heretical, ^{Com} opinions, by the omission of Gods true worship, by the invention of false worship. By profanation of Gods; ^{Com} ever blessed name, titles and attributes, By perjury, vain rash malicious and false swearing: By profanation of the Lords Day, by forsaking and neglecting the assemblies, by frequenting unlawful meetings and Conventicles, which are against Law, denies the King to be the defender of the faith. *unlawful* we may call them, the persons frequenting them, and even when we are performing the great act of charity for them, that God would be pleased to bring into the way of truth all such as have erred and are deceived, discharging their vollics of bitter malice against us, blaspheming God and their King, reviling all Rulers Civil and Ecclesiastical, all Pastors and Teachers, as the grandest Cheaters and Imposers: *Padet haec opprobria nobis, et dici potuisse, et non potuisse refelli:* Other profane persons there are in another extream,

D converting

B. Andrew's
 1. Converting or rather perverting, vs
 batum domini, in Sabbathum asini, vituli,
 aut. Diaboli; spending the day either
 idly; or wantonly, caring and drink-
 ing and rising up to play, or lewdly
 in gaming, rioting and drunkenness,
 whereby as one saies well, God is
 more disprised, and the devil better
 served, then on all the six days besides.
 The second table, By subjects dis-
 obedient to the Lawes and Magi-
 strates, By servants unfaithfulness to
 their Masters, By the peoples ingrati-
 gunde to their Pastors; and by Chil-
 dren dishonouring their Parents: By
 murder of the heart, envy, hatred and
 malice; of the tongue, by maledicti-
 on, commination and detraction; Of
 the hand, by Manslaughter, wilful
 Murders, Treasons and Abortions;
 By Uncleanness of heart, speeches and
 gestures; By lightness, painted faces
 auring and crisping, wanton gestures
 and dallances, By Fornication, Adul-
 tery, Incest, and unnatural lusts:
 By sacrilege and inward theft of the
 heart; By Robbery and Stealing the
open

open These of the hand: By lies and
equivocations; by false Rumors and
unjust Accusations; by Lie-tellers and
truth-Concealers; by those that plead
in bad causes, register false Acts, and
suborn false Witnesses; by the dis- 10. Com
coated and coveting others Estates
and Goods; by those Stallions that the
Prophet speaketh of, who are always
neighing after their neighbours wives;

Humano capiti cervicem jungere equum.

by those sinful Ababs who are sick for
their Neighbours Vineyard, house or
lands: so that considering all those
transgressions of the Law, we have just
cause to renew the complaint, *Help
Lord, for the goldly ceaseth, the faithful
fail from among the children of men*; we
need not wonder for some years past,
great Britain hath been all in black,
when those grand Scourges was up-
on us at one time, the destroying An-
gel with his sword cutting down old
and young in our great and famous
Cities, the tender mother with the

Rev. 8. 9

Lam. 4

Jer. 8. 6.

Sucking infant, and the sword of an enraged enemy threatening of us at our ports: We have seen the pale and the red horse and their Riders; God grant (for our ingratitude and repining at our plenty, who is now as *Canaan* for fruitfulness, &c now for our murmuring at Magistracy when we are as *Salem* for peace, we do not see the black horse with his Rider, and so have our judgement compleated, as sometimes God did upon *Samaria* and *Jerusalem*, which the Prophet *Jeremy* most passionately lamented: To prevent which, you (right honourable) like *Noe*, *Job* and *Daniel*, must stand in the gap, to divert so great wrath: for when mens affections run wilfully in a course of sin, as the horse rusheth into the battle, they ought to be held to their duty by the bridle of the law, which is *Junius Curalitanus*, the Judges power and authority, being to settle every man in his regular course of life, and so you become instruments of the King and Kingdomes safety: The famous Chancellor *Forrescue* in that

that excellent Dialogue, informing us, *Imperioriam maiestatem non solum armis, decoratam, sed & legibus oportet esse armatam*; That it concerneth the Imperial Majestie, not only to be guarded with arms, but to be armed with Laws: intimating, that Judges are the Kings guard in times of peace, as Souldiers are in time of Warre; Though we must confess, all sorts of Togatis (as well as the long Robe) must and are bound in duty, to be his guard, and of the life guard in time of Rebellion, according to that, *In Terra Iesu Maiestatis regis omnis homo miles est*; But in times of Peace Judges are especially; If they do Justice and judgement, it shall be well with him, and with his Kingdom too, *For by them his throne is established* ^{2 Chron. 7. 17, 18} To all of us it is safety, and to your selves salvation; for where Justice and Judgement is kept, Gods salvation is near; And Justice as it must be executed, so it must be speedily, against those that will not do (obstinate sinners, not weak offenders) *the Law of the Lord, thy God and the King* ^{Esa. 56. 1. Ezra 7. 26.}

King, then Judgement must be executed without delay: Impunity makes such men grow sensless and shameless, conci-
 nivency is a bad and cruel nurse, it nourishes up sin from a brat to a mon-
 ster, till it be as strong as Leviathan, that it breaks all hooks of Law, all
 bonds and cords of Justice, and so brings nothing but a Chaos of disorder
 and confusion into the Church and Kingdom; therefore it is very dangerous to be prodigal of mercy: a little
 severity in time, prevents the letting
 of a greater quantity of blood: And
 as Justice must be executed speedily,
 so impartially; There must be no respect
 of persons in judgement. There is but
 one Law pro parvo & magno: The
 Deut. 1. 17 precept and example of him who is
 both our Saviour and our Judge must
 be followed. Judge not according to
 the appearance, but judge righteous judg-
 ment; and this will be accounted unto
 you for righteousness, and to your seed
 after you. Now com. cloth. blase, vnde

1. 24 But whilst I plead for justice, do not
 judge or censure me, as though I were
 against

Mercy. O Mercy, mercy is the
choicest Attribute (in respect of us)
in the King of Kings, and the most re-
splendent virtue in his Vicereigns
upon earth; And is mercy and truth
(as well as justice) always preserved our
King, and all in authority under him;

for by it his Throne is upheld. PROV 20.28

merciful Judge is of Chancellors For-
tunes opinion, who confessed, Mal. 2.17

*revera digna facinorosus mortem eva-
deret quam infumum in iugis condam-
nari.*

I had rather twenty guilty per-
For. Dial pag. 62

sons should escape the stroke of Ju-
stice; than one innocent should fall by

it. And amongst guilty persons, to
must be the Judges discretion, to dif-
fer who they are, that deserve the

stroke of Justice. The State Abo- Dallin A-
uthor

ris is to punish rather the motion of
the head, then the actions of the

hand, or foot; the Seducer rather
than the seduced. Plus perced Author

quam ador. To spare the silly sheep Flets 1.10.19

is Mercy, but to spare the Wyolfe,
(though he be in sheeps clothing)

is cruelty; Judgement and Mercy
mult

must be rightly tempered, yet so, that Mercy do not hinder Judgement, and yet that of the two, Mercy rejoice against Judgement. And now I have done with the word of exhortation, I proceed to a word of Caution;

Use of
Caution

Dan.6.4

verst 13

Ecc.37.4

I. To the Lawyers, Take heed of *Envy and Injury*, which commonly go together: 1. Envy at your Superiors, Gods *Danels*, who are prefer'd to places of dignity befor you, a dangerous sin. It was Envy that threw *Daniel* into the den of Lyons: The Presidents and Princes, out of ambition, could not brook the preferment of such a stranger: *The wicked cannot abide the graces of God in others*, and therefore maliciously slander him with great ingratitude, as if for his Honours confer'd upon him, he returned Contempt and Rebellion. It was Envy in the sons of the Patriarch, that made them so unnatural to their brother: When men are conceited of themselves, they storm that others are prefer'd before them, whereas

we

we should consider, that God is the great Master of the Scenes, that presents the world with a new Stage of ^{1 Sam. 27} Acts and Actors; *The Lord maketh poor, and maketh rich, he bringeth low, and liftest up: He is no Leveller, he will have some upon the Throne and Seats of Judgement, and we must submit to his over-ruling Providence: The Planets and Stars in the heavens, the bruit beast on the earth, and Fishes in the sea, continue all in the same estate wherein they were first created, nor complaining against, or envying one the other: Why should man in honour have no understanding, and be not only like, ^{psal 49. 20} but worse than the bruits that perish.*

2. Take heed of Injury: for my self, *Nemo vestrum mihi injuria cognitus*, I know no hurt by any of your Profession: I know many worthy persons that are grave, honest, learned and religious men, and I hope and pray, that the rest of that noble profession may be so. The way to preserve the decency and gravity of the Law,

Exod 23.2, 3 Law, is to do nothing of partiality, to proceed not according to opinion or appearance, but according to Right and Justice; in Charity to have respect unto a poor mans necessity, but in point of Justice and Equity, to regard neither the Power and Authority of the rich, nor the misery or Penury of the Poor, but his Right only. A good Lawyer must have an heart without affection, an eye without lust, and a mind without passion, otherwise wrong and wrosted Judgement may proceede to the Prejudice of the most righteous Cause: And if wrong Judgement do proceed through your means, you ~~brave~~ ^{brave} cause to fear the Lyons. But what Lyons?

1. The Kings Throne, like Solomons, is supported with Lyons, men of courage, who will not be afraid to punesse wrong doers, and the Kings wrath is as the roar of a Lyon, a Messenger of death. But if you escape these, there are others you cannot: The Lyon of the Tribe of Judah, who though at his first coming was a Lamb, as his second coming will

will be a Lyon, a just Judge, who at
the general and great Assizes, will
sit upon his Throne of Judicature,
where the Charge shall be read, and sin
set in order before you; and if you be
there found guilty, and have the Con-
tence passed on you, No malice, de-
livered up to the Executioner; Con-
sider, that roaring Lyon,
that goes about here daily seeking whom
he may devour, but there shall ad-
dally devour, but not absolutely de-
stroy to all eternity. If there by any
that forget God, or his Justice, let
them consider this, Let he hear them
in pieces, when there is none to deliver
them. psal 50 21

2. To the Jurors: Take heed of similitude or partiality: The lives and goods of men are refer'd to your discretion and honesty. Durins was much to blame, for rashly condescending to Daniels Destruction: David was to hasty to give Mephibolch his goods upon his servant Ziba's for'ded and false accusations; you bind yourselves to God by an oath, and therefore

fore you must deal as in his sight ; you have a Rule to walk by, *Matum Magistratum*, the Laws of the Land : you have the Interpreters of these Laws, *Lieges loquentes*, the honourable Judges and learned Counsellers, to direct you in this way ; you cannot plead *ignorantiam juris*, the ignorance of the Law for an excuse ; and if you remember your oath, and set the fear of God before your eyes, it will make you bold as a Lyon to do justly.

Lib. 3. have read in Cokes Institutes, That none should be returned as Jurors, but honest and good men, of good degree and quality, substantial persons for Estates and Ability, such as need not be afraid to speak their conscience and do justice, nor yet to stand in need to be brib'd, to wrong their conscience and pervert Justice ; which crooked paths that you may decline, weigh all things with judgement and deliberation in *statera legis*, & *scrutina conscientiae*, *lingua calamum in corde tingentes*, in the ballance of the Law, Scales of the Sanctuary, and the Court of your own conscience : Let

Let not the pen of your tongue utter any thing, before it hath been dip'd in the ink of your heart. The punishment of Perjury in Jurors for a false Verdict, (if it be inflicted) is severe by the common Law, but the punishment due to it by Gods Law, is far greater, *Perjurii poena humana dedecum, divina exitium*; with man it is usually disgrace, but with God destruction and everlasting confusion of face, such an expectation must be, as the Apostle saith, *ποθεαὶ ἡδονὴ ἀπειστήσει*, a fearful expectation of Judgement: I beseech you therefore in the fear of God, to consider, that sincerity is the Attribute of the oath of God; Remember his eye (ιδεῖν τὸ μάτιον) is upon you; an Act of Justice is a service acceptable unto him; Do your parts, God will not be wanting in his: when the great Assizes of the world shall be kept, *That which you have done in secret for him, shall be rewarded openly*. *Mat. 6. 6.*

3. To Accusers and Witnesses, to joyn you both together, Take heed of Perjury,

Perjury, Remembrace Daniels false accusers escaped not the punishment : The Eydons mouths that God shut for the preservation of his innocent servant, he opened for the destruction of his malicious enemies : Here was Lex talionis on Gods part : Thus did their mischief return upon their own pate, they fook down to the pit that they had made : The Lord is known by the judgement which he executeth, when the wicked is snared in the work of their own hands. This are all Gods Creatures his hoast to do his Will for reward or punishment : Innocency finds protection with Savage Lyons, when the guilty finde their ruine and destruction. I might give you many examples of this nature, I shall but mention one.

Narcissus that famous Bishop of Jerusalem, who was an austere man, and of upright life and conversation, was falsely accused by three debauched persons (that feared to suffer justly for their misdemeanors by his authority,) to be guilty of some great crime notorious and capital ; and to perswade

swade the people (who had a great respect for the good Bishop) the soonest to believ it, they endeavoured to confirm their forged accusation with oaths and strange imprecations upon themselves. The first, If I ly, let me burn to Ashes. The second, If I report not the truth, let me be tormented and pine away with some lingring disease. The third, If I bear false witness, let me be smitten with blindness. The good man was sore troubled at this aspersiōn unjustly cast upon him, that he retir'd himself, and liv'd obscurely for many years. But observe how God clear'd the innocency of his faithful servant, and catch'd those Conspirators, bringing the same curses upon them that they had impreca'd upon themselves. A small spark fell in the night upon the house of the first, which broke out into such a fearful flame and fire, as consum'd himself, house and family to ashes. A most filthy disease eers'd upon the body of the second, which miserably torment'd him, and put a period to his miserable

miserable and wretched life: The third seeing the terrible end of the two former his lewd companions, and being convinced of the sin, freely confessed unto all their compacted combination and conspiracy against that holy man, and did so afflict himselfe with penitential sorrow, and shed such rivers of tears, that he lost his sight, and soe in mercy escap'd eternal, though not temporal judgement; was judged *Chasmed here of the Lord, that he might not be condemned with the world, exemplis tristis et salubris: sad examples,* yet

1 Cor 11. very useful and instructive. These
32. may astonish all false accusers, and witnesses, perjured persons, These may strike with terror the protestant sinner, suborners, Knights of the post, (as they call them) and like the body of *Amasa* wallowing in his blood, make them stand still at these gashly sights in the midway, and stop them in their course of sin; you know the false witness by Gods law, is to
Deut. 19. be punished *lege talionis. Thou shalt do to him as he thought to have done to his brother.*

brother. By mans Law, before the conquest, it was punished sometimes by death, sometimes by banishment, and sometimes by corporal punishment. Afterward it came to fine and ransom, and never after to bear ^{Cokes: Justic: like} ^{3: c: 74:} ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² 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Daniel, for which God hath had a
 controverlie with this land, and hath
 already smitten us: The sins of the
 body of the people hath an influence
 of the Sovereign head: For the trans-
 gressions of the Land many are the Prin-
 ces thereof. Good King Jeshan died in
 peace with God, tho slain by the sword
 of an enemy in the bloody field of
 Megiddo, and then was lamentation made
 for his fall, by vertue of an ordinance
 in Israel. And sure I am, we have
 great cause annually to renew our sad
 lamentation for the untimely fall of
 our good Jeshan, not only our Pro-
 phets and our Priests, but our singing
 men and singing women, (those who
 are most addicted to mirth and mu-
 sic) with a wee untroublous that we have
 sinned. But it concerns us now to bles
 God for his mercy restored unto us,
 that Wisdom and the true Religion,
 (yea Justice and Judgement) doth
 now again cry in the chief places of
 concourse, in the opening of the gates,
 that in the City she sitteth her weyds, Let
 us bless him likewise for his govern-
 ment,

2 Chro
 35. 25.

Lam: 5. 16.

Pro: 1. 31:

who upholds it, and to our
Hallelujah, to matter of gratulation
 and rejoicing, let us all joyn. Holan-
 dale doth matter soft of supplications and
 prayer for our dear and dread Sov-
 eign, as heire Daniel did for the great
 Danieles. To what we end howe began
 shall we pray as the Syrich Poet for
 his *Decasane* he great *Augustus*. *Si in*
in contum redas uirale, diuine latius in
etifis populo Britannico. Give him a
 long life here. O Lord, no reign over
 his British Subjects before thou giv-
 est him everlasting life, no reign here
 after with thy glorious Saints. Or
 shall we offer our united devotions,
 as *Tertullian* in his apology informs us,
 the Primitive Christians did for the
 Roman Emperours that God would
 give him: *Regnum tutum, vitam pro-
 liciam, Senatum fidelem, exercitum for-
 tem, populum probum & orbem quietam.*
 a safe Empire, a long Life, a fai-
 ful Councel, valiant Armits, an ob-
 edient People and a quiet world:
 say more; Give me leave to turn an
 ancient prophecy into a Prayer. The
 Prophecy

Prophecy was. The Scepter should not depart from Judah, until Shiloh came, and the Prayer is: Lord (if it be thy blessed will) let not the Scepter of those Kingdomes depart from our gracious Sovereign and his Line, till Shiloh come again: And now Lord establish his throne by righteousness here, Exalt his Crown with honour, his Scepter with power, preserve his person that he may live in safety here, and crown him with thy salvation hereafter, that so he may live for ever: And Let all the people say Amen, Amen.

F I N I S.

benesit adi hys . enigmas & ois of
quod illa **The POSTSCRIPT** teo
xixijy2 adT **wheravt** (whid ho
Pro capti Letteris habent Jus ad libellis)

qui & O . iij:ijw alid smal ois gni

I had no sooner (in viteruine) as I
appear'd in the Pulpit, and the Ser-
mon afer that desired to be published
but, some of my good friends infor-
med me of some leached **Gehforst** who,
perchance judged me **Chimallus**
linguistus : To whom I replyed
with the great **Deesse** of the **Gentiles** ^{1 Cor 14:11}
We know but in part, &c. and in the ^{1 Cor 14:11}
Church had rather speake **few words**, ^{1 Cor 14:12}
with my understanding, than **ten**
thousand words also in an **unknown**
tongue : Give me leave therefore to
propound three Quæries to the ^{1 Cor 14:12}
cilious Aristarchus, the conceited Gne-
stic, and backbiting Zoilus.

1. Whether , this **Salvation**, O
King live for ever, and that, **God save**
the King, be not **Synonima's** ?

2. Whether our **English Transla-**
tion be not **authentick**, and according

to the Septuaginta, and the learned Doctor ~~Wallace~~ (our late Lord Bishop of Chester) ~~concerning~~ The Syriack, Chaldean, and other ancient writings, bearing the same sense with it. O King

Herodotus vi. 200. on his
-132. Whereto which is not to this
book of Daniel in the Syriack, another
part of the same book, the last part of the
which is in Chaldean, Monachy in
the Chaldean language, and the third
part which concerns the Hebrew
language in the Hebrew language.

We have put in here, &c. and in the
Chaldean part, &c. ~~the~~ the ~~the~~ the ~~the~~ the
voice I used to say oftentimes, &c. the ~~the~~
monastic world who in an unknown
country. Give me leave therefore to
propound these the ~~the~~ the ~~the~~ the ~~the~~
certain the ~~the~~ the ~~the~~ the ~~the~~ the
time, and the ~~the~~ the ~~the~~ the ~~the~~ the
Vale.

Apocalypse, this salvation, &c. the ~~the~~
which is now the ~~the~~ the ~~the~~ the ~~the~~
the the ~~the~~ the ~~the~~ the ~~the~~ the
now the ~~the~~ the ~~the~~ the ~~the~~ the
Q. the ~~the~~ the ~~the~~ the ~~the~~ the



